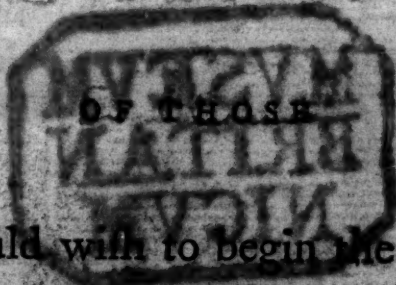


g. m. b.
K
LEISURE HOURS

EMPLOYED FOR

THE BENEFIT



Who would wish to begin the WORLD
as wise as others end it.

Nemo adeo ferus est ut non mitescere possit. HOR.



L O N D O N

Printed for A. MILLAR in the Strand.

MDCCLIX.

20

LEISURE HOURS

EMPLOYED FOR

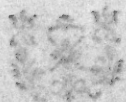
THE BENEFIT



Who would not be a member of the World

as well as others and it.

It is also for the use of the members of the World.



L O N D O N :

Printed by A. Miller in the Strand.

MDCCLX.

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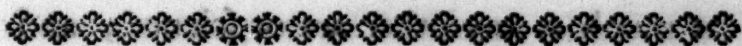


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LEISURE HOURS.



HEAD I.

PRECEPTS and ADVICE.

A Collection of moral and useful instructions towards the conduct of life, if attentively perused, will be found of great help, by way of grammar, in the right forming of the mind; and though such precepts may be some while in taking root, yet they will naturally excite us to a conformity of practice, so as to settle thereby into a regular

B

2 LEISURE HOURS.

gular habit with double force : and such as through a mistaken pride neglect them, will be found to stand most in need thereof : physick is not of less use for being disagreeable.

The knowledge of life hath its progress as much as any other art or science ; and such as by reading the observation of those who have gone before them, learn to set out where the former age hath left off, will like the wren that soars on high under the eagle's wing, take at last the highest flight : life is a deep stake ; and would any man wish to play deep at a game of skill before he hath improved himself, by looking over the best players.

Examples go beyond precepts, because we mind more what we see than what we hear ; but still the ear hath its use.

LEISURE HOURS. 3

The minds of men differ like soils, which are more or less improvable, and yet will in general want some cultivation.

The fool will not take advice, and the wise man thinks he can do without it; but there are degrees of wisdom which are attained to, not by inspiration but by study; the wise man must not therefore imitate the fool in his folly.

When we hear precepts we fancy them made for others, instead of applying them to ourselves, and rather read by way of criticising the author than improving by him.

A young man cannot tell what he shall like: when his present situation alters, he must learn the road from those who have gone it before.

4 LEISURE HOURS.

HEAD II.

CONDUCT.

OUR life is our all; and therefore not to be sported away from momentary considerations.

It is safer to take advice than to give it: they who err from counsel have some body to lay the fault on; they err not at all.

Mankind are generally governed in opinion as well as action by self-interest: the man who gives his opinion where it may well be spared, in opposition to interested persons, is therefore pretty sure to give offence without being able to convince.

When doubtful what to speak, choose silence: so likewise in doubt about acting,

LEISURE HOURS. 5

ing, choose the safest side, which is inaction.

We wish for a long life, and yet are continually looking out for violent diversions that make it seem shorter.

In every thing we do or say, we ought not only to be justified to ourselves, but also in regard to the natural consequences others may draw from them.

Regulate your thoughts well, and your actions will follow in course : hypocrisy is odious in common life as well as in religion.

It is impossible to please every body ; therefore be civil to all, intimate with few.

A false character cannot long be supported ; to attempt it is odious.

They that shew they court applause, will seldom meet with it ; such will be

6 LEISURE HOURS.

most amiable as seem to aim at nothing, and to act from nature.

A cunning man is the wise man's mimic, and is always found out, ever after distrusted.

Few men are well spoke of, but such as stand in no body's way.

That behaviour is best which from its consequences is most useful to society, though in the end it may prove in this life only its own reward.

It is prudent to wink at secret injuries when they cannot be prevented or punished; since a meer outward shew of resentment serves only to make an enemy irreconcilable from a sense that he hath been discovered and cannot be forgiven.

The pleasure of getting the better of another in trifling things is over in the possession; but that of giving way to his humour

LEISURE HOURS. 7

humour begins when the other ends, and lasts much longer from reflection.

It is dangerous to dispense with matters of form : they serve as traps to catch men alive in, where they may be hurt or let go at another man's pleasure.

There is more skill wanting to be idle than busy, so as to keep up the spirits, diversify thoughts, and not suffer them to make too strong a fold.

The mind of man is fatigued by sameness, even in constant prosperity.

Woman consults her heart, not her head ; and is therefore less than man to be argued with, because the more she is in the wrong the less she likes to see it proved.

The way to preserve is to use the same means as in acquiring.

8 LEISURE HOURS.

To judge rightly of the fitness of our actions, as also of the opinion mankind have of them, we should divest ourselves of self-love so far as to fancy other men in our place, and we in theirs.

Mankind is less sensible of the good than of the evil that befalls them.

Prosperous persons should never vaunt of it before such as have no interest in their prosperity ; envy creates hatred, as pity does love.

Young men may be sure they will think hereafter as old men do now : had they not better therefore endeavour to think so at first ?

When persons act inconsistently, sometimes well and sometimes ill, it is not uncharitable to pronounce that their natural disposition is bad ; and that their good
actions

LEISURE HOURS. 9

actions proceed either from interest or vanity.

Blushing as well as paleness are both the effects of more or less fear; modest fear fetches the spirits up to help, fear of real danger drives them quite away. It is of great use to have a modest countenance, though the heart be not really affected.

Scurrility premeditated implies malice; when sudden, is rash and constitutional, always repented of, and only to be checked by silence, or avoiding subjects that provoke it.

Man within himself should imitate the system of nature; whereir, by the oblique position and motion of the earth, a variety of seasons is maintained. Sameness creates languor, variety even to moderate excess dissipates it: but we must,
like

10 LEISURE HOURS.

like the sun, keep within the tropicks, or the bounds adapted to the nature of man, so as not to disturb that equality of mind, which as the fountain, must remain pure, whatever happens to the stream.

The morning is the time for action, the evening for contemplation, if you expect soft repose.

It is best to sleep over every resolution of consequence; and between the timorous resolution taken during the languor of the night, and the rashness occasioned by the freshness of the morning, the medium will be found to be the truth.

Wherever there is high play, cheating will sooner or later take place; the consequence will be either to dupe or to be duped.

High

LEISURE HOURS. 11

High play may seem at first to introduce a man into what is falsely called good company ; but he will be soon thought a sharper that is not found to be a bubble.

Gamesters risk money that is necessary for use, in order to get other money which they can do without : is not this unequal ? Loss gives them more pain than gain gives them pleasure. Is this playing upon the square ?

If gaming had been a reigning vice in the time of the Gospel, it would have been as expressly forbid there as in the Alcoran ; since all the rules of the Gospel as well as the Tenth Commandment forbid it by implication.

The man over fearful of being cheated is a burthen to himself. Every man should set apart a proportion of his income for
frauds

12 LEISURE HOURS.

frauds and detriments, and sacrifice it to his ease. We must not be too nice; birds will pick feeds.

It is of great use both to our ease in life, and to our character, always to despise trifles.

What is more natural than to wish to have nothing left to wish for? why then shall the man of business keep more houses than one, so as often to wish to be in one when he is forced to be in the other?

We are not to fancy we shall like a thing to-morrow, because we like it whilst new to-day.

A man must be a great fool who endeavours to appear what he ought not to be: of all affectations that is the worst, as it can only please our enemies.

The

LEISURE HOURS. 13

The way for the person hesitating not to be lost is to make it a rule never to do a thing he is in doubt about : when he cannot act with certainty, inaction is to be chosen as least dangerous.

Few friends and few books well-chosen are best, not only as every new one must in some measure drive out an old one, but also because the mind must be sometime left alone to try its own strength.

Mankind must not affect too much wisdom ; gold will sink when a light bladder will float.

There is less attention required to cure our faults than to conceal them.

Parents should always ultimately pardon their children, from a consideration that they can have no vice grow in them whereof they did not receive the seeds from themselves.

14 LEISURE HOURS.

A desire to conceal an offence is commendable, because it implies a disapprobation of what habit, accident, or constitution, may have undesignedly occasioned.

We are to suppose good actions proceed from good intentions; the explaining them with malignity is hateful.

They that hate many will be hated by many.

Mankind are too apt to take care that reputation shall not survive virtue; so that it often happens that the virtue subsists when the character is gone.

Faults among men of sense will admit of no interpretation or disguise; it is better therefore to own the frailty that occasioned them.

Men seldom break resolutions without finding cause to repent it, because they
are

LEISURE HOURS. 15

are generally made from reflection and experience, and broke for want of thought.

The talkative person, who is constantly telling all he knows, sells himself very cheap ; the way to be courted, trusted, and favoured, is to shew a sample of knowledge under a respectful silence.

Young card-players play their card first, and judge afterwards ; so men risk a thought, an expression, an action, and examine it afterwards.

Inferiors should be first at assemblies, because superiors should not wait.

They that do not meet with praise do well to despise it.

Security is a very dangeroue snare ; the malice of man acts by surprize, and shews the fairest outside when the blow is to be struck.

It

16 LEISURE HOURS.

It is a great mortification to such who strive to contend and conquer, to meet with those who can slight and pass over intended injuries before they come to a height.

Ceremonies are necessary to be observed towards superiors, to revive in the heart a sense of duty.

It is a wise rule never to enter into any engagements amidst the glare of wine and company, and to put them off till we can sleep over them; agreeable to the Arabian proverb, "Shut the windows that the house may be light."

There is no pleasing a wicked man, without being wicked one's self.

Whatever character a man affects, he must strive to make natural; counterfeits are always detected.

As

LEISURE HOURS. 17

As that general good-natured disposition, which is included in the idea of charity, is the greatest ornament to religion, so good-breeding and complaisance add a gloss to all the virtues of civil society.

Respectful behaviour to persons from whom favours are expected, is of a piece with gratitude, for favours actually received, cannot be construed into servility, unless it consists of improper servile compliances.

The man that finds fault with the prejudices and mistakes of others, is least apt to examine and guard against his own, as in the case of card-players whilst attentive to their partners faults.

They that strive to please equally two persons at enmity together, will find that,

C

instead

18 LEISURE HOURS.

instead of pleasing both, they will please neither.

It is an absurd observation, that ragged colts make the best horses; for not only doth the regular conduct and appearance of a lad, on his quitting school, follow him through life, but also on that period doth his character chiefly depend.

The man that would be esteemed in public, must take care what he doth in private.

It is very dangerous to oppose a multitude; false glosses catch with them like a flame, which must be suffered to have its blaze, before the remedies can take effect.

He that puts himself into another man's power, let his intentions be never so good, will find cause to repent it when the least
self-

self-love comes in competition with him :
the world is to be taken as it is, and not
as it should have been, had there been
no other.

Man should strive more to be loved
than excel in company.



HEAD III.

PURSUITS.

THE pleasures of life within our
reach, lie more in the pursuit than
in the enjoyment, but still the ends pro-
posed will come in for some share at last ;
with what grace, therefore, can the man
who wastes the most useful time of life,
bent upon hunting down wild unpro-
fitable game, laugh at him who with less

20 LEISURE HOURS.

labour and danger, pursues the honest, lawful means of gaining matters of more consequence ?

All our pursuits as to this world, are more or less chimerical ; and yet it is natural for man to pursue, whereas nature hath not fitted beasts for any pursuits, but lust, hunger, and preservation of self and young.

It is one thing to be restless in a pursuit, and another not to reject the good things that fairly come in our way.

A state of absolute indifference draws near to insensibility ; some good object should therefore be pursued, whilst we remain indifferent to all others : man should extend his conception, but straiten his desires.

When persons live and think extempore, without a scheme, some few hours

LEISURE HOURS. 21

or days make up their whole futurity, and no rewards or punishments, but what are immediate, can affect them.

The man than enters upon the stage of either private or public life, without forming a regular plan or system, never to be departed from without apparent necessity, is but as a meer day-labourer in comparison to an architect.

True courage consists not in a stupid contempt of danger, but in preserving on the most dangerous occasions the calm use of our reason, with a resolution to act up to it.

A mind too much possessed with any pursuit, defeats its own purposes; all human things run in a circle, and so should every man's views and thoughts terminate; or rather in an ellipsis, where

22 LEISURE HOURS.

the two focusses should be God, and the good of his creatures.

When after obtaining the first bound of your desires in life, you still remain unsatisfied, learn to be more indifferent for the future.

A distaste for life often proceeds from over fondness of it, and having been disappointed in vain pursuits.

The only way to succeed easily and early in public pursuits, is to find out a good patron, and to be useful to him, and to stick by him alone, and no other.

Youth are apt to set a much greater value upon the pursuit and duration of temporary pleasures than old men, because they have less past time to measure than to come by; and as the years of
childhood

LEISURE HOURS. 23

childhood and subjection seem much longest, moments seem to them of most consequence.

The man that suffers ambition to be his over-ruling passion, puts that happiness that should be kept within his own power into the power of every man he meets with.

The pursuits of unbounded ambition have done more hurt to nations than all other vices put together : that river which will not conform itself to its natural channel, lays waste all around. From this fountain most wars, as well national as civil, are derived.

It is a misfortune in popular governments, that they who err with the multitude, though it prove never so fatal, shall be more regarded than the wise who judge well with the few.

24 LEISURE HOURS.

In popular governments and assemblies, the dispute seems to be which is the best orator, not which is most in the right.



H E A D IV.

P L E A S U R E.

PLEASURE should be arithmetically compared with pain in the purchase, and in the solution great regard had to duration.

Surfeits follow satiety of pleasure : we should take time to be dry before we drink.

Pleasure, too closely pursued, loses its vivacity : restraints at one time yield pleasure at another.

LEISURE HOURS. 25

No joy more vain than that of being distinguished for meer outward appearances, since they create neither love nor esteem.

They that are most susceptible of vain-glory, are also most sensible of every slight.

Delicacy of mind and delicacy of taste, when too much refined, are not suited to the nature of man.

Sameness in amusements, appears ridiculous to lookers on; and yet it should seem that the person so amused, must be happy by not seeking to change, were it not constantly followed by a pressure upon the spirits.

A harlot is an Hydra with thousands of mischievous heads, a Pandora with her box: the man that attacks them, instead of

26 LEISURE HOURS.

of courage, shews an irremediable folly, and want of forecast.

Consider well the nothingness of all past pleasures ; and can you doubt a moment it will be the same of those to come, and whether they are not to be considered relatively to their consequences ?

There is no greater mistake in life, than to think that true pleasure consists in gratifying every object of desire.

Philosophers have gone so far as to deny any time to be present, because it is over in the very thought ; they therefore, that recollect the passed, use quietly the present, and meditate on the future, will consolidate the pleasures of three lives into one.

Variety, for wise ends, pleases in every part of the creation ; the best exercise of
the

LEISURE HOURS. 27

the mind is what may be in every man's power, the varying of his thoughts.

Pleasure will not counterbalance an equal quantity of pain, mankind being much more sensible of the last; therefore where the chance is equal, both must be avoided.

Card-playing is a sort of pasteboard conversation, that is well suited to those who are incapable of a better. But when carried to excess, is only fit for knaves or fools.

Man should employ in moderation all his senses by turns, hearing for the ear, prospect for the eye, work for the hands and feet, smell for the nose, and food for the taste.

Youth think that by indulging every present desire, they must be happy; whereas every indulgence, free from all other

28 LEISURE HOURS.

other obvious reflections, must create a surfeit and lassitude.

A man should cast off all desires of things out of his reach, from this consideration, that the overcoming of a desire will be generally found better than the enjoyment of it.

Uneasiness at the reflection of an absent pleasure, is a greater incitement to desire, than the idea of the present enjoyment of such pleasure; and therefore all objects that excite such reflection should be avoided.

HEAD

H. E. A. D. V.

HAPPINESS.

A Nation may seem to make a great figure abroad, and yet not be the more happy at home.

A man may live in the midst of pleasure, and yet not be happy : the best way to be happy is, to resolve to be happy, whatever happens unavoidably that may seem at first to interfere with our happiness.

A man may be too happy, if he finds himself in a situation to have nothing to wish ; because he must then have every thing to fear.

It is foolish to make our happiness depend upon what others think of us, rather

30 LEISURE HOURS.

ther than on what we think of ourselves.

The placing our happiness in being remembered by others implies, that the not being remembered can make us unhappy, which is absurd : and yet if such expectation gives us real pleasure, as the final cause is good, it ceases to be quite a vain fancy.

In like manner, the placing happiness in the continuance of a name, may be a pleasing delusion to those possessed with the prospect of it ; but in those that are not, it would be the greatest of follies to regret it, since one name more than another adds nothing to our idea, knowledge, or memory of a person, and can only serve to distinguish and separate facts applicable to any individual person.

The

LEISURE HOURS. 31

The man that loses any costly thing, should consider the loss to have in the purchase, if he is able to do without it.

Imaginary evils require more attention for the removing of them, than real evils; and therefore, are to be nipt in the bud.

The jealous man that makes his happiness depend upon a return of goodwill from others, chooseth to depend upon credit rather than upon his own stock: why not take pleasure in good actions, without a reciprocal sensation, as well as in relishing things of delicate taste, where mutual pleasure cannot be thought of?

Tranquillity of mind, in which the most lasting happiness consists, is not attainable under the influence of animosity or ambition.

Man-

32 LEISURE HOURS.

Mankind are apt falsely to think others more or less happy, according as they themselves shall pronounce their own estimate about them, which estimate is generally founded on the interest they have in encouraging some pursuits of pleasure preferably to others, or in a self-comparison.

Good-nature and good-temper are necessary ingredients to happiness, the first actively, the latter passively: they may be carried to excess, but it is right to incline towards that excess.

Young men never think themselves happy, but when in pursuit of pleasure: old men are well-pleased, if but free from pain.

Man may, by giving a turn to his imagination, so as to rejoice only with the thoughts of things within his reach, avoid much uneasiness.

Man

Man in prosperity should keep least in sight, because it is the nature of man to endeavour to rise above others, or to pull them down to him, and to be more affected by what he sees than what he hears.

Reflection must necessarily be preferable to enjoyment, not only by reason of its duration ; but also, from considering that reflections on past misfortunes as well as past joys both give pleasure : in seeking therefore for objects of happiness, we must anticipate the reflections following such indulgencies.



HEAD VI.

FRIENDSHIP.

FRRIENDSHIP, whatever may be the refined notions to the contrary, will by experience be found generally to have its rise
D and

34 LEISURE HOURS.

and continuance from the need we have of each other ; and those mutual wants ceasing, the effect in reality will cease.

Young folks have much higher notions of friendship than the old, from having less knowledge of the nature of man.

The best way to preserve friends, is to be able to do without them, and to make them sensible of reciprocal advantages.

Over-reservedness and secrecy in our ordinary concerns, betrays a want of kindness to our friends, and destroys friendship.

Nothing gains friends more than complaisance ; but if it is over-strained at one time, an abatement at another time, will, though accidental, be interpreted as coolness.

To know the world, and to be known by them, may be the way to rise high ;

but this doth not come from being too common.

The friends we most converse with, must be such who will be glad to tell the good they know of us.

It is dangerous to have too numerous an acquaintance, and of little service, since it must be intermixed with more jealousy than love.

Every new acquaintance leads to the neglecting of an old one, who of course will return neglect for neglect.

Friendship, when diffused, dies away like a rivulet divided into small streams.

Complaints of a private nature, when made to strangers, serve only to excite in them a malicious pleasure from a self-comparison, but yield much comfort when made to a select friend.

36 LEISURE HOURS.

There is no joy in life that doth not receive addition by having a friend to communicate it to. This shews the great use of friendship; but if neither nearness of blood, nor mutual interest cement it, we must not depend too much upon it; friends are like the shadows of dials, gone when cloudy.

An old man must forgive many faults in a young wife, from a sense of his own imperfections; so must every friend as well as every member of a society.

Ingratitude is often charged undeservedly, because the benefits bestowed are more conspicuous than the services performed; and yet, for avoiding the appearance of it, no consideration should arm a man against his former patron.

Obligations, or even commendations, conferred beyond reason on a friend, tend
rather

rather to dissolve friendship than cement it, from the uneasiness it creates in the being sensibly unequal to both.

It is impossible to make large acquaintance, without creating an enemy ; and one enemy will do more harm, from the proneness of mankind to listen to him, than many friends will do good.

In matters of consequence, constancy is necessary ; in trifles, inconstancy and yielding to a friend is preferable.

It is easier to keep up a fire than kindle it ; to preserve friends and popularity than recover them when once slighted or lost.

They that raise a laugh upon any one in company, will be often drove to seek new acquaintance.

The flatterer differs from a friend, like a whore from a modest woman.

38 LEISURE HOURS.

Oratory, when prostituted to bad purposes, is worse than flattery, and should be looked upon in the same light as paint on a woman's face, which can serve its own purpose, only, by deceiving mankind.

In gaining friendship or esteem, it is absolutely necessary to add some view of interest in the persons whose esteem is courted; for the observation will be found almost universally true, that in placing esteem as well as affection, private self-interest hath a great share; and for this reason that person who forsakes his first public declarations, shall be sooner excused than he who forsakes his first friends.

HEAD

HEAD VII.

CONVERSATION.

WHATEVER one man saith to another, should be supposed to be said on a tacit confidence, that it shall not be repeated to the disadvantage of him that said it.

Every man should have a person to disburthen his thoughts upon ; the more nearly linked in permanent interests the better, not only for the comfort it gives, but also to be the better able thereby to keep those thoughts from strangers who may seek some merit by publishing them.

Every man in company should pay his club, be it wit, learning, or something

40 LEISURE HOURS.

useful, though wit itself is of least use to the owner.

Small talk and scandal may, like a fiddle, divert the company, but they never gain a friend. We may like a man's company, and yet not like the man.

Men are apt to endeavour more to divert company, than gain their esteem; whereas, the diversion given is soon over, but it is the esteem of mankind, founded partly on some sense of reciprocal self-interest, which will endure and be of service.

Overbearing assertions destroy all society, and yet are no proofs of any thing more than the apprehension or belief of the person so asserting.

It is meer ill-nature to tell persons of faults we are sure they cannot mend.

It

LEISURE HOURS. 41

It is quite impertinent in those, who can strike out nothing of themselves, to seek merit in picking out faults in others, like looking out for maggots in nuts; as if there was as much art in pulling down as in building.

Man is most pleased when talking of himself, and others least so; therefore, it must only be indulged before dependents.

Most men are better pleased with your hearing the good things they say, than with any you can tell them; therefore he that meets with fools doth best to be diverted with his own thoughts.

Indifferent actions must be governed by fashion, but discourse by reason; and we shall be sure not to be losers by conversation, if whilst we silently doubt, we never talk positively ourselves.

Lan-

42 LEISURE HOURS.

Language to our thoughts is as dress to a man, or foils to diamonds.

The purest diction, like perfect health, contains nothing particular for our perception, no more than sweet oil leaves any trace behind.

Arguments among friends should be confined, like those at the bar, to a single answer and reply, and then left undetermined : why is a friend to be made uneasy by being forced to own himself in the wrong ?

Whenever you speak, think all the world hears you.

Good sayings lose by repetition, like sweet essences poured from one vial to another.

Men love jests but hate the jester : a Roman knight was degraded for telling the censor, when asked, why himself looked

ed so well and his horse so ill, that he took care of himself, and his servant of his horse.

None so easily deceived as they who have a mind to be deceived; and it is madness to endeavour to undeceive them all at once.

He that speaks for truth's sake, will avoid railing and dictating, which proceed from pride, party, and passion; and yet in public an abuse is often mistaken for oratory.

In conversing, we should fancy ourselves in the place of those we converse with.

A person may shew his wit as much in finding something to praise, as something to find fault with.

We often rally men for what in fact we esteem them for, and only deride from a motive of envy.

Rail-

44 LEISURE HOURS.

Raillery makes more enemies than railing.

The less men talk of their own good or ill-fortune, the better; the triumph creates envy, the complaint creates pity, why delight in raising such contradictory and disagreeable passions?

There is a fashion in conversation as much as in dress: it is best in both not to be too singular.

A wise man will never say a silly thing, a polite man never say a rude one: choice of proper words is in discourse what colours are in painting.

The more you talk well of others, the more they will talk well of you.

An ill-natured joke will often offend more than a downright abuse; because the first implies a premeditated contrived deceit, and the other may be a passionate mistaken expression.

LEISURE HOURS. 45

Conversations are most harmless and pleasant, when relative to things than to persons; but this the illiterate cannot attain to.

Every new word coined unnecessarily, is wrong; because, like a new friend, it drives out an old one.

A conversation on politicks should be, of all others, carried on with the greatest deference, because persons are therein generally more regarded than things, words than actions; and it is hardly possible then to talk freely without being a knave or a fool. Facts are not then so much regarded as the motives that may induce to relate those facts.

The country, for want of leisure and conveniency for frequent public meetings, may be compared to a rope of sand: whereas in cities such sand may be said

to

46 LEISURE HOURS.

to be cemented by lime, from the nature of their confederacies, and self-interested consultations, whereby they oppose the other with irresistible force, without giving it fair play. Thence arises an undue preference to the transitory before the permanent; to the accidental, before the natural interest of a kingdom; the manufacture before the agriculture, which is a fixture, and not only the greatest manufacture, but the foundation of all other manufactures.

The voice of the people may be compared to the voice of God, because it is Almighty; but in no other sense, since ignorance and want of property make them fit objects for artful men to work upon.

HEAD

HEAD VIII.

PASSIONS.

PASSIONS are like winds, there is no failing without them, nor with them, without caution : they are the tree of good and evil.

Passions will blow up unawares, like gunpowder, upon the return of the same sensations that formerly excited them.

The man that is fond of power had best practise it upon himself.

Nothing that is violent continues lasting, it is a force upon nature, every excess tends to its contrary extreme.

Old folks may cure the unruly passions of the mind with less difficulty than young folks can those of the body, because with the ability for pleasure they
lose

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lose in a great measure the desire of it; but youth may bend them, though not break them.

There is no surer way of conquering one passion than the over-balancing it with another: so we rub one eye to ease the other.

A board will keep under water no longer than the hand holds it; so do passions, require to be kept under by a constant daily application of our reason: passion in the literal and worst sense, implies a suffering in the rational soul.

Fear of shame is a passion natural to man; and, big with virtue, courage itself is produced from that fear.

When the mind gets a twist, it must be twisted some other way, otherwise an imaginary evil will become a real evil.

Passions

Passions grow naturally in man, and want no incitements: they that are delighted with dolls, when children, will soon want originals.



HEAD IX.

ANGER.

ANGER is an agitation of the mind that lays it open; and is much easier kept out than drove out when once let in.

Though signs of anger may not be totally suppressed, yet we may suspend acting when under that influence; and this suspension is of the utmost consequence.

Yielding to a man in wrath is the sure way to gain him another time on your side.

E

Men

50 LEISURE HOURS.

Men should despise undeserved reproaches, as much as the man in health, who should be told he is ill.

Pardon every body openly, and leave suitable resentment, if you cannot suppress it, to time and opportunity; lest otherwise, whilst you mean to be revenged on another, you should only punish yourself.

Sanguine tempers cannot help growing hot in conversation, but may keep silence.

Duels are mere trials of skill, and the event shews only a superiority of skill in a science of flight of hand. To stem the present violence of a vain antagonist, it would be right to propose a trial first with blunts.

Duels must be wrong, because they put the aggressor and person injured upon

a par.

a par. They were originally founded on a vain imagination that providence interfered in the decision.

Aggressors are feared, and of course hated. Fear will naturally lead mankind to do some mischief to the person feared, in order to put it out of his power to hurt them.

In all trifling disputes, he that first drops the argument is the conqueror.

Courage, like some other virtues, borders upon some vice. It is good to be able to fence, and others should know it: but the greatest danger remains of thereby becoming touchy, and mistaking courage for a quarrelsome disposition, always shunned and hated even by those who seem to approve it.

Every answer given to anger only

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serves to feed the fire, which cold silence would stifle.

One rule to prevent contentious anger is never to quicken or raise your own voice, nor to keep on talking, whilst others raise their voices: why not go off each with his own opinion; may not variety of opinions be agreeable?

The more a man knows what the world is in general, the more will he be inclined to forgive.

An affront put upon a person by a stranger who knows not who he is, is an affront upon mankind in general; and not upon that particular individual, who, therefore is not under any particular obligation to resent it.

The best revenge against a private enemy is contempt, and the consideration that death will soon make both equal.

There

There is much more true merit in passing by injuries that reflect no dishonour, than there is in striving to contend, even though we conquer.



HEAD X.

PRIDE.

PRIDE, contrary to all other vices, is more a fault of the outward than inner man ; and therefore, in concealing it, affectation is not only excusable but commendable.

By endeavouring too much to please, we discover a vanity always disagreeable. Some small negligence in discourse, and dress, may serve to shew we do not admire ourselves too much, though the preserv-

ing a proper dignity in both is necessary for obtaining respect.

We like to gather flowers better than to have them gathered for us : lead therefore others to find out your superior qualities without pointing them out for them.

Modesty becomes a vice, if it creates a fear of saying or doing what is right.

Self-praise, self-interest, and self-love, delayed for a time, will generally be repaid with usury.

Man hath nothing to be proud of : every man hath his weak side, there is no perfection in nature.

A man owes himself justice ; he hath no more right to depreciate himself than he hath to starve himself : the having a just opinion of his own merit, gives him a proper air and confidence. Vanity,
is

is the vaunting such an opinion outwardly.

They that think themselves wiser than the experience of former ages, will find themselves deceived in the long run.

There are certain things a man, when alone, should not do, from meer self-respect; and so far a little pride is necessary.

An excess of pride, when discovered, draws on endless mortifications from those who find themselves hurt by such competition.

A secret conscious pride as a secondary passion, not only helps forward virtue, but mixes in all our pleasure.

Nothing more ridiculous to observers, or unhappy in itself, than persons living together not on speaking terms; this is an obstinate morose ill-placed pride. Whereas, the

56 LEISURE HOURS.

true pride and superiority should appear from conquering that temper in yourself, and despising it in your competitor.

We are deceived by appearances, in courting marks of respect : because it is not the inward man, but the hurt or good he can do, that creates such outward shew.

If the world is a stage wherein all act a part, how idle is it to be elated with acting a high part, or dejected with acting a low part, since we are only bearing lots cast for us : and it is not the part but the manner of acting it that doth honour to the performer.

How little room is there for one man to glory above another ? the difference from the first to the last, with respect to the universe, is no more than that of an actor, who complained of being made to

repre-

LEISURE HOURS. 57

represent a joint stool, after he had before represented a flower-pot.

A man will not ask advice of such as he finds proud to give it, because this awakens the sensation of pride and competition.

The praise of a person who is in a situation that permits him not to blame is quite ridiculous, and so is the blame of a known enemy.

Why should a man be unwilling to own a mistake, is there not a vanity in saying he is wiser than before?

It is ridiculously vain in man, with all his infirmities, to glory above his fellow creatures; his study should be content, and glory be left to God.

Glory, though it should produce some good actions may be still called vanity, when it serves to cover wicked intentions.

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They that not knowing how to conquer, know not how to submit, take the fault off from nature in general, to lay it on their own folly and weakness.

They that are most susceptible of vain glory, are also most susceptible of every slight.

A civil courteous behaviour can hardly be carried to extremes by man, though it may by woman; if ill bestowed, it reflects at a very cheap rate a double lustre on his own politeness; if well, it gains friends in the same proportion, as a stiff haughty behaviour creates enemies.

Distinctions between mankind, on account of their personal good qualities is natural, but on account of their titles is accidental; and to the man who considers what the whole globe is with respect to the universe, they must appear like dust.

H E A D

HEAD XI.

ENVY.

WHEN we consider well the infirmities and shortness of life, we can envy no man; and when we consider that happiness doth not consist in outward appearances, we shall still have less reason for envy.

It is much better to endeavour to raise ourselves to a pitch with others, than to bring them down to our own level.

Envy and malice follow merit like a shadow, which, with men of sense, only serves to shew the substance.

It is too common to destroy the merit of our own good actions, by saying ill natured things.

Inqui-

60 LEISURE HOURS.

Inquisitiveness into private affairs is commonly a sign of envy and ill nature; the world past, present, and to come, furnish matter enough for enquiry; and how trifling are most objects of curiosity in comparison thereto?

We admire and praise arts without envy and detraction, because our pride and self-love are not hurt thereby; but we admire riches and honours with envy, and covet them most when we detract most from the acquirers, or possessors thereof.

There is for wise ends such a desire of novelty implanted in mankind, as to create more imaginary wants in the rich and great, and more irksome in their natures, than the real wants of the lower class; and this brings them down below the envy of inferiors.

LEISURE HOURS. 67

Persons of superior merit should not appear too much in publick, lest others by measuring themselves with them, and discovering their own littleness, should burn with envy.

It is common to say, it is better to be envied than pitied; but it is no safe situation where every body will rejoice at your ruin.

Envy is a signal instance how vice carries its punishment along with it; its final cause was originally designed to create emulation, the abuse of it is degenerated into a self-tormenting malice.

As pity is of kin to love, so is hatred to envy.

There is no pleasing an envious man without hurting yourself; but though we should not endeavour to please them, it is against all reason to provoke them.

The

62 LEISURE HOURS.

The man that swears, gets drunk, and destroys his health and estate, shall be generally called a good natured fellow, because he hurts no body but himself. Yet it is meer malice, pride, and an envious sense of superiority mankind feel in themselves, that inclines them to call him so, when they have no interest in view.

Envy like vermin picks out the best and fairest buds to fix on and canker; it is dangerous to have more sense and sincerity than the rest of your countrymen, or to make yourself conspicuous, even for bestowing your wealth in the most laudable and durable manner; were you as innocent as a dove, you must be as wise as a serpent, to avoid the snares and baits that will be laid in your way, from the malice of those narrow minds who rejoice at the bad, and grieve at the good fortune

fortune of others, in proportion as they suffer in the self-comparison.

Popularity, though seemingly the contrast of envy, owes its birth to it; the popular man is not loved so much for his own sake, as from hatred to others; he therefore chooseth to begin with publick accusations.

Popularity is big with mischiefs; in leaders it can't be supported but by gratifying an ignorant multitude, who have nothing to lose, at the expence of the landed permanent interest of a kingdom; in inferior offices it can only be maintained by favouring private applications at the expence of the publick.

64 LEISURE HOURS.

H E A D XII.

AVARICE and EXTRAVAGANCE.

COvetousness and parsimony are very different in their natures, the first is always criminal, as it tends to injure others; the other may be often a name invidiously given to a well regulated saving disposition, which is often found in good and wise men; but as society is hurt by the one, and gets nothing by the other, the characters of both are odious, and are to be avoided, where malice and envy do not interfere, by a constant love of equity, and shewing a contempt for trifles.

It is not what we possess, but what we spend, that we are to expect to be valued
for,

LEISURE HOURS. 65

for; and therefore it is good to have that power in reserve.

The surest and honestest way to get an estate is to save it.

The pleasure of extravagance is no wise equal in duration, or in present enjoyment, to the displeasure attending the necessary consequences of it.

A voluptuous man should consider whether he had rather eat or drink to excess, and breed distempers that may affect himself and descendants, or by living temperately enjoy health. An extravagant man should consider, whether it is better to shew his vanity and be in debt, or shew his sense and be out of debt. In such associations of causes with their effects true wisdom appears.

It is the interest of the multitude to encourage extravagance in others; but that

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is

66 LEISURE HOURS.

is no reason why others should be their dupes. There is nothing men are so generous of, as the money of others, as every day's experience shews us in remarkable instances.

The giving too much money to young folks must tempt them to vice and extravagance; and it is absurd to say that it keeps from low company such as are inclined to it, since it enables them to pay the whole reckoning.

Parfimony is oftener found in the monied man than in the landed man, because only the expence of the first is taxed, but the whole income of the last.

The more a man loves money, the less in fact he enjoys it, since the meer pleasure of laying it up comes not within the five senses; the man over anxious for gain, may in time however get the better of
it.

it, but the fault of the prodigal is irrecoverable.

Shall a man in debt grudge or be ashamed at reducing his establishment of expence, when we daily see persons value themselves on reducing their diet, in order to cure gross humours.

In all establishments of expence, a chasm should be left for the chapter of Accidents.

Generous men who set out extravagantly, put it out of their power to be generous in future. Lavishness is irretrievable, but over-sparingness may be amended. Youth travelling abroad, are apt to grow lavish, from the interest strangers have in crying up in their presence lavishness, as a virtue.

The man that is continually pecking at another for his wealth, shews that he

68 LEISURE HOURS.

himself sets a great value upon it ; and therefore envies the possessor.

None more covetous than those who pine at the thoughts of what others get : the truly generous mind despises the *certamina divitiarum*.

Money laid up with discretion, to come out afterwards with a flash, animates the spirits, and serves many good purposes : so water which would run to waste by dribblets, when pent up, will force a pipe, or raise a barge.

Those who are for stretching their income, under a pretended care for their successors, aim at a false praise of disinterestedness.

Wealth is a good servant, but a bad master : it is not to be neglected when fairly to be met with, nor too anxiously to be run after.

The

LEISURE HOURS. 69

The love of money is said to grow with old age, but by intuition it will be found, that it is generally by the love of pleasure, and vanity growing less, that the other seems to preponderate.

Avarice, like ambition, is a bottomless pit, as it were on fire, which the more you fling into it, the worse it is.

Persons over-eager in the pursuit of wealth, are possessed by their riches instead of possessing them.

Avarice and extravagance, are at least as criminal in a collected body as in an individual: numbers inflame the offence, whilst they countenance it; and it would be absurd to suppose elections to be made for the good of the person elected, rather than that of the electors, which seems solely to have been intended in such original institutions.

70 LEISURE HOURS.

In like manner, trade too much extended may make a kingdom seem more important to foreigners, and at the same time make it less happy within itself, as it brings on wars and taxes; whereby, like the silk-worm, it must spin out its vitals.

The body of the people often become bad by trade too much extended; which creates avarice, malice, and envy, and a jealous emulation in matters of wealth only, and not in virtue: the moneyed man shall then claim more merit for lending his money than the landed man for giving it away.

The pleasure of wealth lies chiefly in the imagination: where the state is rich every poor man fancies he hath some share in it; but where it is loaded with public debts and taxes, it is followed by

LEISURE HOURS. 71

despondency and depopulation, if those taxes exceed the value of that share of advantage each individual finds in living at home rather than abroad.

The man that gives, without reserving something further to give, will find that gratitude for what is past bears no proportion to the self-interest from future expectancy.



H E A D XIII.

LOVE and MARRIAGE.

LOVE, in a refined sense, is an union of two souls, as lust is of bodies; but commonly will be found to be no more than the effects of a craziness of imagination, curable by absence, revulsions, and diversions.

72 LEISURE HOURS.

True love, as it is always divested of every selfish view separate from the beloved object, may be called a noble passion, which is no proof of its not being dangerous and unprofitable.

Love should both begin and end in the soul; when confined to the body, it never lasts long, nor is it proper it should.

Inter-marriages between strangers of different families, and foreigners, mend the breed: it is not good to graft on the same stock; nature delights in diversifying and being diversified.

There is no sense in the marriage of a man of affluence, where there is not a rational expectation of a healthy offspring. The world is supported by man's concern for posterity.

A wife or a friend should be considered beforehand, in every light; and yet in all cases we must resolve to excuse many things.

Constitutional passions, when once vented, either subside or recoil to a contrary extreme: unequal marriages contracted therefore from the passion of love or lust; seldom answer so well as those contracted from reason.

All our girls in England are very good, but few wives hold out so: it is prudent to inquire into their breed.

Matrimony is of great use to a state, and the best way to promote it is to lessen the taxes upon houses and house-keepers, and to prefer only married men to employments, as also to give to mothers precedency.

A

74 LEISURE HOURS.

A fine wife is like a fine country-house; they serve to shew to others, and please the owners only when new.

It is as ridiculous to marry a woman because she pleaseth at first view, as it is to buy a house in the country merely for the fine prospect: lye in the house three days first, and then see what effect the prospect hath. Woman may be guessed at some such way.

Policy requires the guarding against those passions that run strongest; for that reason the very desire of generation is often branded as criminal in its own nature, though it be the hinge of all-created beings, but it is the extreme and misapplication that are big with mischief.

Marriage is necessary for the good order of society; it ascertains the identity of children, who might otherwise be abandoned;

abandoned; and as the continuance of the being we have received, is a debt we owe to nature, so promiscuous venery, as it tends to defeat it, must be therefore criminal.

The best remedy for love is the sight of another woman; the best remedy for lust is to be out of the sight of any woman.

Woman's duty is merely domestick, man's duty is unlimited; a fault therefore is less excusable in her than in him.

Love is a passion that should not be long confined, because it doth more good when diffused through the whole society.

If half-marriages in the nature of betrothings, were permitted like half-christenings, it would prevent many of the repentances

26 LEISURE HOURS.

pentances after marriage, and might be put under proper regulations.

The girl that is capricious, whimsical, difficult, and affecting delays, before she is married, will most surely grow quite intolerable afterwards.

Nothing violent can be lasting; how vain is it then to expect a happy marriage, when founded on the meer passion of love or lust, which above all other passions are known to last least, after they have found vent?

Marriage often proves unhappy, by raising too much our expectations, and by the hurry of mind used at setting out; time should be given for both tempers to blend, mix, and assimilate; but if at last they should still hitch, that person that hath the most sense will break his temper down to the other weaker side.

The

LEISURE HOURS. 77

The worst wives make the most mournful widows, vainly hoping to atone thereby for what cannot be recalled; so we shall praise a deserving man when dead, whom we would not speak well of when living.

Man's beard is said to have been designed for the more ready distinction of sexes, and to prevent all illicit confusion; modesty is every where reckoned a virtue.

A fool is best answered by silence, and so is a peevish self-tormenting wife.

No vow so solemn as that of matrimony, and none so often broke; it may be some excuse in particular cases to plead an irresistible force of constitution; but there can be no excuse for those, who, from a meer depravity of mind, defeat all the vowed purposes of marriage.

HEAD

28 LEISURE HOURS.

HEAD XIV.

HEALTH.

Ridiculous to consult pleasure, and neglect health, from whence it draws all its relish; by acting within man's natural compass, he consults health and pleasure both.

Pain and want of health are the only real evils, and yet may have been designed to give a more exquisite sense of the innocent amusements of life, and of the intervals of indolence, in case such evils arise from accidents unavoidable.

Women consult vanity more than health: when abroad and most dressed, they are in fact least dressed and most exposed to cold; by strait lacing they cause jaundice from the compression of the liver;
a bad

LEISURE HOURS. 79

a bad digestion and sick fits, from the compression of the stomach; and green sickness, from the compression of the lymphatick glands.

The blood goes into the heart by a great vein, and goes out by the great artery: this causes the pulse: the blood is supposed to circulate through the human body two hundred times a day, the pulse to beat when regular seventy times in a minute, the glands are where the arteries and veins meet. Every man should be partly his own physician.

The beating of the heart ariseth from the bubbling of the blood that falls into the heart, and boils like fire: this bids us avoid immoderate exercise.

They that feast at one time should fast at another; they balance each other, and
at

80 LEISURE HOURS.

at the same time create an agreeable artificial variety.

Whilst we are drinking the healths of others, we should not forget our own, by running into excess.

Appetites over indulged at one time, bring on a habit like all other vices for like indulgences, the pleasure whereof is short and the bad effect lasting.

Persons overcharged with eating are apt to drink the more by way of digestion, as if two loads on the stomach were better than one.

Every man's happiness, and that of his posterity, depend much upon preserving himself sound in his youth.

Old men should keep up their spirits, by diversifying their innocent amusements, so as to prevent that intentness which corrodes the body as a knife doth the sheath.

It

LEISURE HOURS. 81

It is common to fancy great things of short-lived folks, but surely length of life is the most visible blessing on earth.

That mother whom no stranger would hire for a nurse is not a fit nurse for her own child; but this does not imply that she is to bring it up by hand: how seldom doth it succeed in the least inanimate creature, and is not reason given to man to help natural infirmities?

Tender parents will have tender children: the tree is known by the fruit; and they who would alter their natures by bringing them up hardy will, to their sorrow, often find them crack in the trial.

G

HEAD

HEAD XV.

COMPANY and RETIREMENT.

THE great world is liable to many rubs for those who mix in it ; and one unlucky rub gives more uneasiness than ten lucky occurrences gives pleasure.

The man that is weary of himself should seek for company ; and when weary of company, seek for retirement, accompanied with some innocent amusements.

The mind kept too long unemployed for want of company or business, will prey upon itself, and fall into a lethargy. Moderate diversions are the best restoratives.

In

LEISURE HOURS. 83

In the same proportion as our joys increase, by finding some body to tell them to, do our griefs also decrease by being disclosed; and yet from an ill habit, the unhappy man is better pleased with finding others as unhappy as himself, than the happy man is to find others as happy.

The frequenting company different from your own turn, is as absurd as affecting an unnatural character.

Man is not made to live alone, and yet naturally hath many unsociable qualities: good company will go near to mend them, and may prove as contagious to good ends as the contrary is to bad ends.

Talking and company are to the mind what walking and exercise are to the body. The animal spirits are supported thereby.

84 LEISURE HOURS.

A fine prospect in a retired country will be found, by experience, to give as little pleasure as a book we have often read. The beauties of nature will not please long without having some body to tell them to.

Household, river, and country gods, were no small articles of comfort of old, to persons retired from the world, whilst the contrary extreme must create horror; and far from lessening the idea of the great Creator from whom they were thought to spring, they added to it under proper modifications.

The many impediments laid upon society in the country from pride, competitions, jealousy, impositions of servants, patty, game, draughts for navy, army, and America, and increase of taxes; make it a fit mansion for a constancy

only

LEISURE HOURS. 85

only for clowns and cattle : but it might be partly remedied, if a rich person residing there, should, as Lucullus, keep a fine garden with library-rooms open, and detached from his house, where every body might meet as in a third place, without ceremony or expence.

The great world is the book of life ; and the reading it is necessary to accompany the reading of books, which cannot anywise be done by those who live absolutely retired.

Those persons who think they can't be troublesome in company are often the most so.

All clubs to be lasting should be founded on an emulation in oeconomy, rather than in expence.

The most dangerous company a man can keep, is that of persons of his own

profession, who will always be secretly thinking each stands in the way of the other.



HEAD XVI.

FASHION.

AN outward behaviour in indifferent things should change with the fashion; but the mind is not to change with it.

Youth are first known by their dress, and judged of and countenanced accordingly: the chief point is not to be too singular.

Ladies by fine dresses and perfumes purchase pleasures for others not for themselves, since they make mankind afraid of them.

We

LEISURE HOURS. 87

We have many fashions that all complain of and yet all follow; such is that of paying servants for what we still owe to their master, instead of reserving it for an annual gift, which would promote much better all the ends of society.

Constraints should be mutually avoided, but some ceremony should be always observed; it adds dignity to religion and society.

Decency in apparel is no trifling matter; it gives a more orderly turn and modest assurance to youth: it amuses the mind of girls, who are thereby diverted from other anxieties, and it is found even to give courage to a soldier.

Costly entertainments serve only to display the vanity of the master, who thereby shews his guests he doth not desire to see them often.

88 LEISURE HOURS.

Tempting dishes which persons cannot touch, was thought by the ancients a sufficient punishment for Tantalus in hell. In what doth this differ from a variety of high messes at one view, which can only serve to hurt the guests or mortify them by self-denials.

Of all fashions, none is so pernicious as that of ridiculing religion.

Courage, learning, virtue, and a spirit of doing what is right, are not peculiar to one nation more than another, any otherwise than from their being made a fashion by the peculiar encouragements they meet with.

Public schools are dangerous, because vice is much more contagious than virtue ; and is therefore made there a fashion : and in this their emulation chiefly is raised. A little leaven spoils the whole lump.

LEISURE HOURS. 89

Honesty and equity may be sooner expected from one man than from a multitude; not only as the multitude are apt to justify any particular arbitrary act from the examples of others, but also because in the greater number only a small part of the crime of injustice is supposed to come to each man's share.



H E A D XVII.

S T U D Y.

YOUTH are naturally desirous to know, and it is pity they should be drawn from it at a time when their memory is strongest; and when they have the more days in future to profit from what they read.

As

90 LEISURE HOURS.

As rivers increase in their progress through distant countries, so doth the mind by studiously travelling through the labours of others.

Young men should be always gaining knowledge, and old men always using it.

Of all studies self requires most in fact, though it requires least as to outward appearance.

An author should endeavour to feel all the sentiments he inculcates.

An ingenious talker differs from an ingenious author: like a rich man who keeps his estate in ready money, differs from him who lays it out at interest.

When we meet with a fine sentiment we should resolve to profit from it, and not be satisfied with admiring the author.

Prolixity

LEISURE HOURS. 91

Prolixity is wrong, the reader likes to fill up himself some of the gaps, and the work may be made as long as we please by reading it often over.

It is best to read as well as think with a pen in the hand, not only for the sake of recollection, which is equal to a second reading, but also because by setting down the progress of our thoughts, we may come with more certainty to a solution, in-like manner as in working a rule of arithmetic.

The man that puts off reading till he grows old, will then learn many things he will wish to have known when young.

Reading, is like other things, awkward to persons unaccustomed to it; but with some constraint at first soon grows pleasant, and

92 LEISURE HOURS.

and sure that man is to be pitied who can't read when he can do nothing else.

Conversation is directed chiefly towards pleasure and amusement, and reading adds instruction to all the rest.

The study of the universe opens and extends distant views to the soul, which like sight delights in new prospects.

Genius implies a power of invention, and is to be formed in children by leaving them to exert their own fancies, which when helped by study will lead them to rise like a rocket, and end in a blaze.

Improvements require more labour than invention, and seldom meet in the same person : even Newton was obliged to Hesiod for his first notion of the gravitation of cælestial orbs, and Locke to Aristotle for his ideas.

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LEISURE HOURS. 93

The human understanding requires some sensation to produce it at first, which is best struck out by reading useful books.

The mind, for want of exercise, will grow mouldy.

Persons living in solitude should extend their knowledge by study, so as to have variety of subjects to employ their mind upon: otherwise, it will be wholly taken up by the lassitude of a single passion.

If a man hath a mind to shine he must study hard: it is like striking fire out of flint.

Man, by well understanding himself first, may soon learn to understand all mankind.

The difference of talents between one man and another is greatly owing to their
dif-

94 LEISURE HOURS.

different degrees of attention to the objects of their thoughts.

The studious man never regrets the time past as lost, because he reaps the fruit of it from being grown better or wiser.

Man, by studying mankind with attention, will find them all formed of the same materials, and born to the same end. Stones of one arch, members of one body, prisoners in the same jail, and he will not then be seeking how to knock another down with his fetters, instead of agreeing together how to knock them off.

HEAD

HEAD XVIII.

PHILOSOPHY.

THERE is no study can fill up a great mind, when retired from action, like that of the heavenly bodies; whereby our idea of the infinite, eternal intelligent Being is enlarged, in proportion as the immensity of the fixed stars, space, and universe, surpasses that of the planetary system, or the lesser sensible objects.

Studies, if too much extended to abstracted ideas, are best suited to philosophic minds, and may bewilder others; who therefore, as soon as they begin to be sensible of it, must, in the common course of life, confine their reflections to real actions.

Every

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Every man cannot know every thing ; but he may know enough of the rudiments of every science, to be able to contemplate and form a judgment upon the improvements that may be made therein ; and from wondering at every thing ; thereby learn to wonder at nothing.

The difference in the superiority of the faculties in human souls so remarkably visible in some mathematicians, is a great proof of their immateriality, or rather of their difference from common intelligent substances, since no superiority in texture is discoverable.

Life is no more than a dream, unless by recollection, attention and reflection, a man awakens himself into a due sense of it.

The soul, with respect to the ideas born with it, may be compared to a ball
of

of wax, susceptible of any impression, or to a sheet of paper, which when once folded naturally returns to the same folds.

If our ideas are created by sensation and reflection, such sensation and reflection the oftener they are repeated, must give such ideas the stronger impression ; thence it is that vice creates vice.

Mankind can conceive that there may be an eternal and infinite Being, but cannot possibly have any determinate idea of it, since from the very expression the essence is declared indeterminable ; and therefore its relation to our comprehension can be only negative.

So it is of the soul of man : thought may as well be conceived to be immaterial, as matter to be intelligent ; and though the mind cannot comprehend
H space

98 LEISURE HOURS.

space without a determinate idea or object peculiar to matter ; yet it may conceive that there may be space without matter, or consequently, extension without solidity, and spirit without matter.

The soul is supposed to receive impressions in the brain from the heart's blood, and then to act by animal spirits on the nerves ; but all this, like gravity and attraction, are only known from effects, and the causes darkened by explanation.

Philosophers have differed greatly whether there is a void, and also, whether light is instantaneous ; the arguments on both sides seem to contain obvious absurdities. How can orbs gravitate or attract, if there is an absolute void between ? or shall a stone thrown into the sea, raise the whole ocean, as must be the case if there is no void ? shall in the other case
the

LEISURE HOURS. 99

the motion of light be without distinction of time? why not as well as one end of a stick move at the same time with the other?

Natural philosophy is a fund of amusement and amusements; it teacheth how the motion of a cannon-ball communicates its motion to all the air it goes through, and loseth in proportion by degrees its own motion. How the nave of a wheel moves progressively as fast as the exterior circumference of the wheel, and yet describes only the same number of circles, though every circle be so much less.

That the surface of the earth is judged no where above two leagues deep, the diameter of it near 2000 leagues, the moon's distance above twenty-five times that diameter, the sun's distance above

twenty-four times that of the moon, and that the planets move from west to east.

That the sun moves round its own axis, as is observed by changing its spots, but that the moon always shews us the same face.

As to the immense distance and magnitude of the fixed stars, the proof of it from natural philosophy is obvious, in that they always seem at equal distances from each other; that no perceptible angle can be formed by lines and glasses to denote any variation in their distance from us; and that, whereas the body of the moon is greatly magnified through a telescope, yet the appearance of a fixed star through such telescope shews no sensible alteration.

As there are no new natural causes in the world, it is probable that after some
certain

certain revolution of time, the same winds and weather may exactly return; and perhaps from long observations, had such been made, we might have known where to begin.

It is often questioned wherein the true perfection of any thing either animate or inanimate consists; the answer is, that where the most studious and attentive have fixed in a nation the character of perfection or beauty, it becomes really so, or must be thought so.

There is more good than evil, why are we not all goodness? the answer is, why are we not all Gods?

The origin of evil seems not so easily to be philosophically accounted for as by supposing the necessity of natural evil to have been ever inherent in the mass of unintelligent matter, and moral evil to

be derived from man's free will and the nature of things. The creation is no less the stupendous work of God with all his eternal attributes, for having been framed out of such universal unintelligent fluid, rather than out of nothing ; nor is it more difficult to conceive that such past eternal necessity of natural evil is not inconsistent with the attributes of the great Creator, than that the present or future existence of such evil is consistent with those attributes.

Providence orders every thing for the best ; had there been no evil, we should have no sense of good : no pain, no sense of pleasure ; no grief, no sense of joy. In such cases, even vice and virtue would have been mere instinct, and have lost all their merit. If this be the true cause of evil, then will all other suppositions fall to the ground.

HEAD XII.

RELIGION.

TRUE religion, charity, industry, and national wealth, might be greatly promoted by turning all the great tythes into a proper proportion of glebe for every parish; nor is it so difficult to form the method of doing it, as may at first sight be apprehended.

There is no religion now extant that is pretended to have been originally supported by divine miracles, except that delivered by Moses and Jesus Christ: this must incline us to believe them in preference to any other; and some revelation all mankind must own to have been very much wanting.

Mankind is only surpris'd at novelties ; but miracles are not the less such for not being new.

Popery is more accommodated to the passions of men who like to deal in the marvellous, than the pure speculations of Protestants ; and is most supported by sovereigns, 'because it forces every body to agree in one thing.

The world is like a house, of which God is the master, and mankind the family. On this religion rests.

God is the cause of causes ; and may, to accommodate our finite minds, be supposed to pervade the whole universe, as fire doth hot iron, which still remains distinct.

God may have created man with an entire free-will, unlimited even by his prescience : such creation adds to his
power

I. LEISURE HOURS. 105

power rather than diminishes it, by making his omnipotence greater than preference; and this is the more probable, because man's power is limited, and resumable at pleasure.

The soul working on the body is no more unintelligible than the power of gravitation or attraction.

All extension is in some sense material; but that no wise excludes spiritual Beings, which may be superadded as fire or light.

God is the supreme good, and it is the height of happiness to contemplate him aright; all other happiness consists in pursuing inferior things adequate to the nature of man, and his condition in life; to wish for more is as ridiculous as to wish for more legs, arms, or eyes.

God,

106 LEISURE HOURS.

God, who is Omnipotent, may make the soul mortal or immortal ; but that it is permanent, indivisible, immaterial, seems evident from a consciousness that all the actions of our youth were our own, notwithstanding every part of our former body is changed and annihilated.

When we discover so many things in the heavens to be inconceivable, and when we consider the immense space unoccupied there, how can we be sure that every thing that is told us of a future state may not prove true ? and is it not a folly to act as if we were quite sure of the contrary ? would any man think he travels round with the earth eighteen miles every minute, and progressively six millions of miles in a year ? and yet this is manifestly true.

It

LEISURE HOURS. 107

It is too common among statesmen to shew disregard to religion for some narrow political views ; yet what other security have we against secret robberies, murders, and perjuries, since mankind are generally governed by self-interest, and present self-interest must govern, where there is no future to counter-act it.

Young men are apt to believe too much, and old men too little.

Old folks are often less anxious about a future life, than young folks ; because, being used to life, they set the less value upon it.

There is said to be less religion among the gentry in England, than in any civilized country, owing originally to those that set the fashions being sent to travel for three years, where they forget all they
have

have learnt; see no religion but what they are taught to detest, and converse with no body but what hath an interest in their extravagance and vices.

The best way to promote religion is to make it the fashion and step to preferment.

Frequent prayer is proper not only because this acknowledges a providence, but also because it is hardly possible to pray for a thing and not endeavour to obtain it.

It is absurd to say, that we go to church for example's sake, since it loses the force of an example when it is known not to proceed from self-conviction.

It cannot be denied that the most hardened sinners will often die hardest; the reason is obvious: they have been all their life-time confirming themselves in a
 notion

notion of death as an eternal sleep, so that the transition seems natural; whereas the good man, flattering himself with well-grounded hopes of a happy immortality cannot help having his doubts, and is less prepared for the worst.

The Jesuits, by explaining away the nature of the worst of crimes on a supposition that the intention might be good become the best of confessors, whereby they get the lead in popish countries from knowing so many secrets, which, though they cannot publish during the life of the person confessing, they may, after his death.

Will a person that believes transubstantiation say, that the proofs he hath that God ever said, that all consecrated bread should for ever turn to body and blood are as strong and unanswerable as
the

NO LEISURE HOURS.

the proofs he hath from his senses, that such bread after consecration continues to be the same individual substance?

The care of every man's soul should be left to himself; why use a Romish priest for my soul any more than a Romish physician for my body?

If man is bound to examine his religion, it implies a right to judge for himself: force may cause dissembling, but cannot convince, and religion consists in the inward persuasion of the mind; but in things indifferent or doubtful, the peace of society bids us to acquiesce, and that same peace justifies force.

In like manner, where an open disregard is professed to all matters of conscience, the magistrate hath a right to interpose not for the sake of forcing a belief, but to preserve the bands of civil society.

LEISURE HOURS. III

Sects will be alway found to serve their members with more zeal than an established church, because in the first they want support; in the other, the members stand in the way of each other.

Persecution for mere matters speculative is equally wrong in every country, since every country hath an equal right to assert their established religion to be the only true one; what is right against one, is right against any other.

A supposed eternity of creatures is surmised by some against the real eternity of a Creator; but from the nature and contexture of all the variety of finite intelligent Beings, we plainly see that every animal must have been formed at once and that they have their beginnings and endings; and that there must have been therefore from eternity a perfect omnipotent

112 LEISURE HOURS.

tent intelligent Being, beyond our reach and conception, self-existing, and absolutely distinct from any universal mass of unintelligent matter.

Though naked truth be irresistible, yet cloathed as it is, it may not always be any more able to dispel doubts than the sun can vapours : we should therefore be careful not to raise doubts.

It is in vain for infidels to triumph over some incompatible parts of the Bible, because the life and soul of scripture consists not so much in the literal sense as the use to be drawn from it.

As in matters of religion, we have no natural right to use force, we must not therefore pretend to reform every disaster that may happen to it abroad, but trust that God will perform his own work in his own time.

If

LEISURE HOURS. 113

If a future state cannot be reduced to a mathematical certainty still the chance of it is a comfort.

Artificial states should bear an analogy to the natural state of the universe, the duration of which depends manifestly upon the permanency in *statu quo* of every part of the system.

As the sameness of a person consists manifestly in his consciousness, it seems unnecessary to suppose a resurrection of the same body, in order to make it the object of reward or punishment.

Why should it be thought impossible for the human body to be changed into a spirit, when we see a candle change into flame?

It is as easy to conceive that the universal spirit called God can operate upon the whole universe, as that our own

I

should

should act, as it doth upon every part of our little world or body.

They that look for their reward in heaven may well neglect fame on earth ; both are more than one man's share.

Whatever action if generally practised, tends to make society unhappy, is a vice that must meet with punishment in the ultimate scheme of providence.

The religious sanction of solemn oaths is all the security we have for private property, and might it not be also well made a security for publick property, by swearing all the members of all national assemblies, partly like those of a jury, to determine according to their consciences? How great would be the advantage to nations were such oaths accompanied with a religious belief in God? And what objection can there be to it? Might
not

not then neighbouring nations live at peace?

There are hypocrites in politicks as well as in religion; and party bigots are as mischievous to a state as religious bigots are to true piety, though both are the minions of knaves.



HEAD XX.

MORALITY.

TO know what is right or wrong, consider what is best for society; to this point all true morality tends.

Whatever action crosseth the main drift of nature, which willeth the increase and preservation of mankind by distinguishing their particular offspring, must be bad.

116 LEISURE HOURS.

The desire of credit, and fear of disgrace, are the two natural principles to excite men to good or bad actions.

Moral evil seems to be a depravity arising from the free choice of man, who, dazzled with the glittering rays of pleasure or profit, mistakes his way; and the bad effects of natural and political evil often, if not always, may be owing to the same cause of man's free choice.

It is absurd in those persons to censure cruelty to dumb creatures, who are continually hunting them to death for their pleasure; every animal as such, bears an affinity to man.

Mankind are all embarked on one and the same voyage, in one and the same vessel; they have the same nature, powers, passions and fate attending them, why then not treat other men like our second selves

selves, where necessity doth not intervene, as may be suggested in the case of negroe slaves, who from the difference of complexion are more fitted for our colonies, where they live still better it is to be hoped than in their native state?

Nature being a common mother to all men, we should look upon all men as our brethren; and they who from restless, factious, ambitious or avaritious views would endeavour to involve a nation in an unnecessary or unjust war, would rob or murder from the same principles, if they could do it with equal safety.

It is a narrowness of mind not to consider the whole earth as your native country.

The state of nature is falsely called a state of war; it is a state of fear, which ambitious leaders work up into war.

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What is unjust in a private man is unjust in a state : a private man should make some concessions for the sake of peace, so should a state ; but artful men often make a trade of war, as some priests do of the devil.

The heathen philosophers say we should love our country above all things ; but sure the love of God and of truth must come first, and we must not set up that pretended patriotick love, in opposition to the love of our own kind in general, and make it an engine to raise war, and animate nations against each other.

Beasts must follow their natures : man alone hath reason whereby to correct his natural disposition and affections before he proceeds to action ; and this distinction denotes a probability of future rewards and punishments to man only.

Parental

LEISURE HOURS. 119

Parental love is an act of reason more than of nature, witness in fish, which neglect entirely their young.

Men by consulting their own true permanent interest must of course promote that of society, the end of all true religion.

One way to avoid vice is to judge it unfashionable.

The rank of a man depends chiefly upon fortune, but his merit depends upon his manner of acting in his proper station, which will be the greater in private life, [where a man acts from free choice, than in publick, where he acts from necessity, and often from vanity.

To prevent persons from entering into bad projects, good projects should be made for them.

Every person cannot potentially have a share in the administration, but virtually

120 LEISURE HOURS.

he may; by truth, sincerity, and an honest freedom of speech, every private virtue mends the world.

Temperance may be called the tree of moral life, chastity the branch, religion the root; and it may be called also the tree of natural life, as being highly conducive to the lengthening the life of man, and of his posterity.

The mind, like the fountain-head, must always be preserved pure, without being choaked up by any violence of the current.

Every virtue carries its reward along with it, either in present or ultimately in the scheme of providence.

The love of our neighbours makes the happiness as well as it is the duty of mankind, and still more so if extended to neighbouring states, who should therefore in peaceable times promote and preach up

LEISURE HOURS. 121

an affection, and not an antipathy to each other; jealousy begets jealousy, hatred begets hatred, armaments cause armaments, so each defeats the other, and the individuals suffer; this is more necessary in a nation that depends chiefly upon trade, than in one more powerful within itself, because that is art against nature.

Whatever seems useful doth not thereby become lawful, no more for the publick in general, than for any private person; but it is a misfortune with regard to the publick, that they are apt to determine first and examine afterwards: they are like the white arse birds, that are caught by running into a trap for fear of a cloud.

HEAD

H E A D XXI.

A D V E R S I T Y.

PERSONS in public employments are at sea, those retired are in port, which is not the less agreeable for their having been drove thither by shipwreck.

The greatest comfort under misfortunes ariseth from a persuasion, that from a connection of causes they were unavoidable, and thence to conclude that all happens for the better.

The best revenge against a private enemy is to despise him, to consider the short duration of every earthly triumph, and to be strongly persuaded that it is better to suffer injustice than be unjust.

As the post of danger is the post of honour, so is a man best tried by adver-

sity:

LEISURE HOURS. 123

sity : he then draws from his own well, and is tried like gold by fire.

Happiness makes life seem short, whilst misery makes it seem long ; the setting therefore one against the other, brings both nearly upon a par.

A man out of luck should consider that he hath less reason than others to fear death.

The surest way to avoid vexations, is to be beforehand with accidents, by not coveting too much things out of our power, and by despising trifles.

When hope ceases, desire should naturally cease and affliction likewise, because the whole subject is abolished out of the mind as being no longer of use.

Adversity may bring many virtues to light, which otherwise might have lain concealed.

When

124 LEISURE HOURS.

When misfortunes happen, a man is to think of them in his own case no otherwise than he would in that of any other person who should suffer the like misfortunes.

That person who, in a public station instead of joining with the world as it is, and making himself friends of the mammon of unrighteousness, seeks to reform abuses, should be defended against malice for our own sakes, and yet, from a desire of popularity, will generally be left to fall a victim to it.

Persons in publick stations should fear most when they seem to have least to fear, otherwise their negligence of others from a confidence in themselves may prove fatal.

When a man is unjustly persecuted, it is as much a duty to defend him as to
put

LEISURE HOURS. 125

put out a fire that is burning down a house.

The mind of man, by being turned to contemplation of the universe, will be led not to repine at the loss of any trifles the folly of others is delighted with.

Mankind should believe all the good they can of others, especially when they are oppressed by faction, and disbelieve all the bad, when they have only common report to go by, which delights in mischief.

Great griefs cannot be expressed, the less can; therefore the sooner we bring them to a suppuration, by communicating them, the sooner they will dissipate. The heart wants vent, or it will break.

Grief for the dead is a strife between reason and nature; it is an affront to those that are left alive: if a person lived and
died

died well, his case deserves applause; if not, such person deserves no concern.

Men should always be prepared to lose what they like most, not only because accidents will happen, but also to quicken their pleasure in the present enjoyment.

Most misfortunes depend upon the opinion we have of them, and so doth our happiness.



H E A D XXII.

DEATH.

DEATH being by the eternal immutable system of the universe common to all men, they should no more repine at it than at any thing else that happens to them in common with the rest of mankind, since good or ill fortune are words of a comparative nature; nor can
any

any man be fure that a future existence is not part of the fame immutable system.

Too great a desire of the good things in life causeth a fear of death, and anxiety, which disturbs that tranquillity of mind wherein true happiness consists: the fear of death is stronger in the happy than in the unhappy.

Death in old age is like a fire that goes out of itself; when a man loses the taste for pleasure he must naturally cease the desiring of it.

When one person hears of the death of another, he flatters himself that he shall not die the same way; but all are equally under a sentence of some kind of death, and when once the mind is formed to it, the apprehension is over, a respite turns one death into two.

When

When a friend dies, consider him as dead one thousand years past. So also when your own death approaches, consider that you might have been dead long before.

The man who hath children may, without much straining his imagination, fancy he shall survive in them; and surely no state seems so promising of a future reward, than that of a married woman who sacrificeth to them all her ease.

There is no distinction in death but that of virtue or vice: we may be right to flatter our imagination with the memory of a name, estate, or children to survive us, but in the end it proves but a delusion; and therefore when they are quite out of our power, we must flatter our imagination with something else.

Men

LEISURE HOURS. 129

Men wonder to see that in fact irreligious persons shew generally least concern at death; but is not this the natural effect of a fixed premeditated despair? Are not desperate men always more daring than those who hesitate between hope and fear?

A man that lives well is sure to fare after death as well as his neighbours; nature, since it is an act of necessity, teaches us to think of it in no other light.

Upon the approach of death we should consider it in respect to ourselves, as we did before with regard to others long since dead; and that what life might be to come, could only be a dull repetition of what is past.

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